

/27 cont. /

684 Adultery on the part of the husband is avenged by the closest relatives of the wife.

Everywhere in the social order of the Karaya the endeavor to preserve the peace of family life from any disturbance is prominent. The young people are for that reason kept under strict discipline. Virginity is highly prized and protected (4);

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4. Couto Magelhães, Peterm. Mitth., 1876, p. 222.

extramarital intercourse between the sexes is punished with strict penalties and under certain conditions with death. Children originating from such relationships are not, as among other primitive peoples, likewise killed, however, but rather are turned over to the chief's care, like other orphans.

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[291]

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/28/ Single persons, distinguished externally from the married ones by the above-mentioned cotton bands, are not obliged to support themselves, but rather are supported by the community. Bachelors and widowers live together in a special hut and take part in hunting expeditions only when they please. Likewise, unmarried and widowed women are excused from supporting themselves. They live in the house of one of their nearest relatives.

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According to a communication from Couto Magelhães, the latter seem to have some freedom in intercourse with unmarried men: "There are in the Karaya villages men destined to be viriduarum /men deprived of a wife/. These people have no other occupation; they are supported by the tribe and do not, like the others, undergo the hardships of long travels and raids. To my remark that it did not seem right to me that the community take on the support of these people, Chief Koinama replied that the peace which the families enjoyed because of this far outweighed the effort spent on their support." (Selvagem, p. 116.)

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For the rest, the unmarried men who wish to turn to the female sex are dependent on intercourse with the captured Kayapo women kept in half-slavery, of which among the Šambioa every village shelters at least a few. They are considered common

/243 cont. /

241 out the earth and heap up the beds, the point to loosen the earth, make holes, and lift out the roots. How the rest of the plants are planted is unknown to me; in the plantings ripe for harvest which I wandered through, they seemed to stand jumbled together. They grew so close together that it was hardly possible to pass through on the narrow path. In view of the height of the growths (three to four meters) a survey was not to be had, in contrast to the plantings of the Kayapó, which was laid out very clearly and in which the individual vegetables were planted in groups.

[462] The division of labor in the planting is such that the men lay out the planting and plant manioc and cara, while the planting of cotton, maize, batatas, and urucú is said to be the duty of the women.

The plantings are apparently so laid out that the families or the villages plant in one clearing; a separation within the planting according to families was not discernible, but nevertheless seems to exist.

Everyone works his plot himself; brothers usually work together. If one of them becomes ill, a relative steps in for him. In this case, or if other assistance is required, the yield from the harvest is either divided into two parts or the helper is paid in arrows, pots, lances, net coverings, axes, spun cotton, etc. If widows have grown sons, they plant for them; otherwise she asks the chief to have someone plant for her. He then appoints one of the villagers to take over this duty and pays him for it.

The plantings are not protected against damage. They lie in the midst of the forest, without any kind of enclosure, so that animals, especially pigs and birds, do a great deal of damage. These harmful animals are pursued; the birds above all are chased away by cries.



Ill. 83.

Planting implement
of the Karajá.

/326 cont. /

586 longer wants the other. In any case the children remain with the father. The divorced wife keeps her property. Ehrenreich reports ("Beiträge," p. 27) that a man who rejects his wife may not marry again, but merely takes a housekeeper. According to my observations, the case from Village No. 5 reported above is quite typical. Contempt is by no means the lot of such a man, as Königswald reports (1).

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1. Globus, Vol. 94, p. 237.

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Widows and orphans. Widowed persons again don their leg and arm bands. The widower lives like a bachelor; he may marry again, but generally does so only if he has children who need a mother. Otherwise he is afraid of the work incumbent on a husband. Widows continue to live in the house, which, of course, is their property. They may marry again. They get their maintenance from the chief, in case there are no grown sons who are able to care for them. Otherwise the chief appoints someone who is to plant and fish for her, and pays him for it. Orphans are reared and provided for by the brother of the mother.

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Extramarital sex life. The girls do their utmost to preserve their purity; thus, they do not go into the forest alone, for fear of the young men. If a girl nevertheless has misfortune, she is not punished, at any rate not in the south horde. Even in

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this case she is married by another party. I was unable to learn anything about the severe punishment for premarital intercourse and adultery, as reported by Ehrenreich and Königswald. /327/

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Before marriage, the men enjoy complete freedom. In many villages there are Tapirpaé and Šavajé women who serve as prostitutes and are also put at the disposal of strangers. The Karajá nevertheless also seem to become involved occasionally in adventures even with tribal members. Pedro flirted in many villages with young girls whom he called his primas (cousins); in Camp No. 23 proposals for nocturnal trysts were made to him by two women, but he refused them. I did not discover anything about the arrangement of virī viduarum, about which Ehrenreich reports from Magalhães ("Beiträge," p. 28).